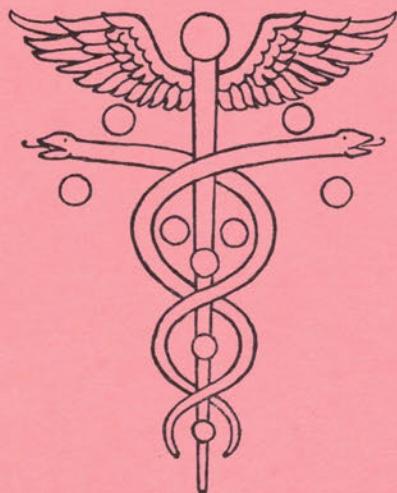


ROUND ROBIN



*A Factual and Non-Sectarian
Publication
issued in the interests of*

BORDERLAND SCIENCES RESEARCH ASSOCIATES (BSRA)

Published by MEADE LAYNE, M. A., Director
3524 Adams Avenue, San Diego 16, California

Vol. XII

May - June 1956

No. 1

ROUND ROBIN

MAY - JUNE

1956

Volume XII - No. 1

A Publication of the Borderland Sciences
Research Associates.

CONTENTS:

PAGES:

<u>UFO Landing In Mexico</u> - (by Desmond Leslie	1 - 4
<u>EXCERPTS</u> -- (from correspondence of H.T. Wilkins) . .	4 - 5
-- and --	
<u>Note on Mutants</u>	- 5
<u>The Constitution of the Sun and Stars</u>	6 - 7
- (by C.F. Krafft)	
-- and --	
<u>Note on Pliofilm</u> - (by Lindy Millard)	- 7
<u>Man Is Three Spirits</u> (from PREDICTION)	8 - 10
<u>Can Prayer Make A Plant Grow?</u>	11 - 17
-- and --	
<u>New book by Gray Barker</u>	- 17
<u>Memorandum of Importance</u>	18 - 22
<u>Living Tissue Rays</u>	23 - 25
- (by Thomas Colson, from "Electronics Medical Digest")	

Meade Layne, M.A., Editor and BSR Director. Margaret V. Locke,
Associate Editor. Kathleen Banks, book-keeper. Published
bi-monthly at BSR Hdqrs., 3524 Adams Ave., San Diego 16, Calif-
ornia, U.S.A.

Subscription included with BSR membership, per year - \$5.00.
Copies - .50 each. The BSR is non-sectarian and non-profit.

UFO LANDING IN MEXICO

(by Desmond Leslie)

Salvador Villaneuva is about forty years old. He has a wife and seven children. He neither smokes nor drinks and is well respected in his Mexico City home. By trade he is a driver; owning a car which he plies for hire, mainly to tourists. For some time he feared to tell of his strange experience lest people thought him deceitful or mad (how often have we heard this fear expressed!) But when the Mexican papers began a series of articles on flying saucers, he took courage and wrote to the journalist concerned asking for an interview. Since that day he has been subjected to all manner of tests for his integrity and accuracy as a reporter. He has come through them all with full marks.

Between August 17-20, 1953, Villaneuva was employed by a couple of Texan tourists to drive them from Mexico City to the Texan border. After covering about sixty miles successfully, they had just passed Ciudad Valley when horrible noises came from the crankshaft and the car ground to a halt. Examination showed that oil had leaked from the differential and it soon became obvious that the car would go no further, not that night, at any rate. The Texans were angry. They unloaded their baggage, engaged another car and drove off without paying. Salvador tried to obtain help, but without success. By then it was beginning to rain, so he decided there was nothing for it but to spend the night in his car and make arrangements for repairs in the morning.

A little later, about 6:00 P.M., he crawled under the car for another look at the damage, in the faint hope he might be able to do something to get himself away from this lonely spot. While he lay on his back beneath the car he became aware that he had company. Right by his nose were two pairs of feet. The feet and the legs - what he could see of them from his prone position - were normal except that they were encased in a substance like seamless gray corduroy. Salvador scrambled up to find himself face to face with a couple of pleasant-looking men no more than four feet six inches in height. Now, in Mexico there are many short people. Many of the peasants do not exceed four and a half feet, so Villaneuva was not unduly alarmed. He noticed they were both clad from their necks to the tips of their toes in this one-piece gray material, broken only by a wide perforated shiny belt. Around their necks they wore metal collars and, on the back of their necks a small black shiny box.

Under their arms they carried helmets similar to those worn by jet-pilots or American football players, so he assumed them to be some kind of aviators who had landed nearby. The men smiled at him, and one opened the conversation, "Are you having trouble?"

"Yes," answered the driver, "My differential has broken, as far as I can see."

The man who addressed him smiled sympathetically and spoke of one or two casual things. He asked Villancuva a little about himself, and he seemed quite friendly. The driver, however, noticed that this man had a peculiar accent as though he seemed to be stringing words together. His companion said nothing, but occasionally smiled or made other expressions suggesting he understood, so Salvador asked, "Doesn't your friend speak Mexican?"

"No, but he is able to understand you."

Then it began to rain again, so he invited the two visitors to shelter with him in the car. When they were inside they continued the conversation. "Are you aviators?"

"Yes, we are."

"Is your plane near here?"

"Not very far."

"Where have you come from, if I might ask?"

"We have come from very far." And they smiled.

Still he felt there was nothing wrong until, as the night descended, his strange new friend betrayed by his conversation that he knew far too much for an ordinary man, not only about this world, but about others also. He spoke of places and cities and people that made Villaneuva a little afraid. Finally, somewhere around dawn, he asked him the question that was creeping into his mind.

"No," came the answer. "We are not of this planet. We come from one far distant, but we know much about your world."

Of course, he did not believe him right away. At first he felt they were playing some kind of practical joke on him, and the second man's silent smiles irked him. Several times during the night he accused them of 'taking the mickey out of him.' Poor Villaneuva! By the time dawn broke he was a very confused man.

After sunrise, his companions said they must leave. Then they asked if he would care to see their machine. Still faintly hoping to find a conventional aircraft with wings and propellers Villanueva agreed to follow them. They led the way through the bushes across a rather swampy piece of land for about half a kilometer. Onwards they walked, his two visitors marching ahead of him. The ground became wet and treacherous; he was sinking into muddy pools, sometimes almost to his knees. But the men in front -- his eyes popped -- the men in front were not sinking at all! When their gray-clad feet touched muddy pools the mud sprang away from them as if repelled by some invisible force. No dirt ever seemed to come in contact with them and they remained unspotted although his own boots were, by now, caked with mud.

He hesitated. The men in front turned and smiled encouragement. So he plucked up his courage and followed through the rain-soaked scrub. Their feet fascinated him. What incredible force allowed them to walk over muddy pools uncontaminated? And what - again he felt afraid - what strange force caused their perforated belts to glow with their own light each time this happened?

Suddenly they came out into a kind of clearing. There it stood, a great shiny craft unlike anything the simple Mexican had ever seen. In form it had the shape of two huge soup plates joined at the rim. Above it was a shallow dome with portholes. The entire structure, about forty feet across, rested on three giant metal spheres or landing balls. Unless this was some secret invention from the United States, it was surely a ship from another world.

As they approached, a faint humming came from within the craft and a portion of the lower hull opened outwards, much in the same manner of the rear entrance to a D C -4, so that the inner side of the panel formed a staircase to the craft and the supporting cables became handrails. The two men went up the short flight of steps, pausing on the top to turn and look at their earthly companion.

"Would you care to come inside with us?" came the invitation. Villaneuva could only shake his head. His wife, his family, his job, his home and all the things he knew and loved suddenly seemed very real. No, he would be afraid to leave them for something alien and utterly beyond his understanding. He turned and ran. When he regained the road, he was gasping for breath. He could hardly believe his own senses. That this should happen to him! Impossible!

Then he took a glance back the way he had come. Something was happening back there among the bushes; something light was appearing. Something glowing white rose slowly into view, hovering for a moment, then gaining speed it began a kind of pendulum motion, a backwards and forwards arcing movement, like a falling leaf going up instead of down. It attained an altitude of several hundred feet by this method; then, glowing brighter, shot up vertically with incredible speed. In seconds it was lost to sight. Only a faint swishing sound marked its passage. Villaneuva told no one. He had work to do. His car needed attention, and it was the next night before he reached home. His wife at once noticed his strained appearance and asked him what was wrong. Making sure none of the children were listening, he told her, faltering and hesitant, convinced she would consider him insane.

"No," she replied. "I do not think you insane. I know you. You are my husband and you would not deceive me. But others-- others will not believe you. Promise me you will tell no one."

Thus Salvador Villaneuva kept the mystery to himself until a series of open-minded articles by Enrico Espinosa y Cossio prompted

him to tell others of his experience. To date he has not seen his visitors again. But another man in Mexico has since then had a more amazing experience. We hope to publish this later.

- e n d -

(EXCERPTS from correspondence of H.T. Wilkins to ROUND ROBIN editor:)

"...Speaking for myself, I can understand some possible apprehension on your part, because at this moment I have a report from a reliable person in an eastern state who has personally investigated a queer story of a farmhouse woman and a desolate spot near a wood, on the farm, or near it, where these UFO's have been seen landing or hovering. And among them is this -- as I regard it -- sinister fusiform, or cigar-shaped airfoil. All I can say at this time, is that the farm-woman concerned has become completely under the control of what one might call a 'superhypnotic' type, and by entities who, if not actually malevolent, are probably heartless or indifferent. Near the farm, or within a very few miles, are other farms where, from five families, some seven people have vanished in a day or night without trace, leaving all their property behind them, and being posted to the port of missing men in merely the clothes they stood up in.

"Consequently, all these farms are up for sale, and this queer farm-woman finds that none of the people from these farms will discuss UFO's with her. Moreover, the lonely spot where these things land, or have been seen hovering, appears to have had, in the past, an evil reputation. For, in the middle of a large desolate expanse stands a very large oak under which, local lore says, a treasure was cached, and whence the hogboy of the treasure is alleged to have been heard to shriek. (By the way, as "Who's Who In America" will show you, one of my past special lines was treasure and piracy, and I can say that some old-time pirates were very definitely practitioners of the black arts and necromancy, which, as we know, dates back far into the misty Teutonic age of the Beowulf epic.) I believe the landing expanse was known to old Indian medicine men, and associated with certain rites. My informant asks what I deem a very impertinent question, 'Would good entities haunt a spot with an evil aura, and one where I, all the time I was there, recalled your warning?' To which I answer, 'By their fruits shall ye know them.' NO, I guess no benevolent entity would haunt any spot where the aura is evil.'

"I fear this farm-woman is doomed. She quitted the farm, and now feels impelled (note the word) to go back there. She has already been once teleported into space -- but not, I believe, beyond the stratosphere. Symptomatic of it is amnesia, which she had. I agree with you, any human being carried off into outer space, and

returned here later, is certain to be stricken with malignant disease, and/or grave mental trouble. You can guess what I mean by doomed. Moreover, if what this farm-woman said is true, then an entity called on her and repaired her TV set, and left no bill. The local TV service shop denied that any service man had come from them. (Mind, I do not say that all entities are malignant; but I do feel that many of them are utterly heartless and indifferent, as might be a skilled surgeon whose interest in a patient is merely scientific. Therefore, when all things must remain doubtful, I warn people -- when they ask me for advice -- and of course, do not take it but take umbrage -- 'Lay off telepathy, unless you are prepared to become an automaton, or can risk a grave shock which may very likely send you into the 'loony bin'.'

"It is not easy to conduct investigations at a range of 3,000 to 6,000 miles where one cannot see the witness eye to eye, and face to face. No doctor will diagnose on what he is told by letter. As you know, he must see the patient.

"I deem the cases of teleportation coming my way from reliable people, very grave. One has now resulted in a British naval court of inquiry into a young and husky pilot who went missing in three minutes in the Pacific. Not submarines, not sharks. And yet the observer was rescued safely by helicopter. Query: WHY was the pilot taken? I could suggest several reasons...."

- e n d -

Mutants - & Mutations - receive considerable attention 'these days'. Assoc. Dorr Bothwell of San Francisco sends us a clip from the S.F. Chronicle of April 18, with a notation "First sign of mutation? No threshold of pain! " The clip itself is headed "20 Unable to feel Pain", and consists of the following Los Angeles dispatch:

A distinguished British neurologist today claimed that more than 20 victims have been found with one of the strangest of all diseases. Apparently normal otherwise, they are constitutionally unable to feel pain. One of them, for example, was a child who sat comfortably on some scorching pipes, unaware of the fact that he was suffering severe deep burns.

Another was a young boy who fell out of a window, impaled himself on a spike so thoroughly that he had to be pulled off, and then walked two miles to have a surgeon stitch the wound. These cases were described here (Los Angeles) before the American College of Physicians by Dr. Macdonald Critchley of King's College Hospital in London. Six of the patients were studied in his own clinic.

"This rare state of affairs apparently dates from birth", he said. "The subject never feels pain. Regardless of injuries and hurts he never seems to suffer."

THE CONSTITUTION OF THE SUN AND STARS

by C. F. Krafft

According to the accredited science of today, the sun and stars are hot gaseous bodies with temperatures of millions of degrees inside. The scientific profession is so sure of this that anybody who thinks otherwise is simply not given a chance to be heard, although a simple calculation under the gas laws will show that any celestial body similar to the sun, and with a density approximately equal to that of ocean water, would explode immediately if heated to a temperature of millions of degrees centigrade.

Our sun is just an average star, and a mere glance at it should be sufficient to convince anybody that it cannot be gaseous inside. A ball of gas would not have a sharp circular outline like the periphery of the sun. Gaseous clouds do exist elsewhere in the universe, but they do not appear as suns or stars. The periphery of the sun does, however, bear a remarkable resemblance to a horizon of ocean water. This conclusion is further corroborated by the density of the sun which is just slightly greater than that of ocean water -- exactly what would be expected if the sun consists mainly of water, but with a solid core at the center.

If the heat from the sun really came from a hot interior, then as the late Dr. Hermann Fricke of Germany has pointed out, sun-spots should be incandescent and not dark. Numerous photographs have been taken of sunspots from all angles, and these photographs show beyond any possibility of a doubt that sunspots are nothing else than splashes in the luminous layer. The luminous material is thrown to the sides, leaving a wide open hole at the center through which the dark interior of the sun can be viewed -- perhaps not absolutely dark, but much darker than the luminous surface with its temperature of 6000 degrees. According to all authentic science of today, we are supposed to believe that within this dark interior there is raging a temperature of 50,000,000 degrees! It is just too much for the writer to swallow.

The heat of the sun is probably generated by bombardment of its outer atmosphere by cosmic rays consisting of subatomic particles drawn in by the gravitational force of the sun. We have a similar heated layer in the upper atmosphere of our earth where cosmic ray intensity is much greater and the temperature is hundreds of degrees higher than at the surface of the earth. Since the gravitational force at the surface of the sun is thirty times that at the surface of the earth, it is not difficult on this

basis to account for the 6000 degree temperature at the surface of the sun, without making any fantastic assumptions of interior temperatures of millions of degrees.

A hot outer atmosphere would not necessarily heat up the interior of the sun, as has often been argued. Heat can travel only by radiation, conduction or convection. Radiation is stopped immediately by even the thinnest layers of opaque material, and conduction through thousands of miles of poorly conducting material is a very slow process. There remains then only convection, and in a gravitational field the effect of convection is always to produce stratification -- the hotter masses rising to the top and the cooler masses sinking to the bottom. If now we make the reasonable assumption that the effect of convection is greater than the combined effect of radiation and conduction, then any large celestial body with sufficient water on it should act like an automatic refrigerator -- its interior remaining cool indefinitely notwithstanding the generation of heat on its surface. Some of the water on the surface of the sun will undoubtedly be evaporated by the intense heat, and may even become dissociated into oxygen and hydrogen, but the reverse of these processes will also occur, until a condition of equilibrium has been established. The ultimate result will be a gigantic turbulence on the surface of the sun, such as can be observed any time, but which will leave the interior of the sun unaffected.

The cosmic rays which are drawn in by gravitational force consist mainly of subatomic particles such as protons, electrons and neutrons. If these are clusters of vortex rings which were produced in the interstellar ether by the turbulence of light and heat waves, then we have here a cyclic process which could go on indefinitely. The energy which leaves the sun and stars in the form of light and heat radiation is again returned to them in the form of cosmic ray particles, and any matter which is annihilated during this process is similarly returned from interstellar space.

(C.F. Krafft (physicist) -- Rt. 2, Box 687 -- Annandale, Virginia.)

A NOTE ON PLIOFILM - by Lindy Millard:

'We think the molecules of the Q-Energy film are staggered, like shingles on a roof, but the long chains are kept vibrating by some subharmonics of cosmic optical-wave frequencies. These subharmonics probably extend as far down as radar in the frequency spectrum. If the Q-energy film's molecules are constantly vibrating, then they are generating rays like those listed by Assoc. Holland and others; "Ben Ray", healing ray etc. The thinner the film is, in equilibrium after the manufacturer's two-way stretch, the higher the frequency but the shorter the range in penetrating living tissue. The film may be of the vitreous or else of the resinous category, among electrostatically chargeable substances, but it has a high coefficient of sliding friction as well. The heating effect is probably due to the molecular vibration frequencies.'

LM

MAN IS THREE SPIRITS --

But psychologists regard these three phases of mind as different depths or levels of the individual mind of man. The Kahunas also knew the three minds of man, but they differed from psychologists in a startling fashion.

Their doctrine was this: the three minds are in reality three spirits; separate identities in their own right, all using the body for the common task of living, and they are at different levels of evolution. That is the reason for their greatly differing powers. The Kahunas taught that what we know as the subconscious, which they called the low self, is a spirit that has recently evolved from the animal world, but is not yet human.

The middle self can observe and reason, but depends on the low self for whatever memories it wishes to recall.

Both these spirits are under the protection of a much more highly developed spirit -- the superconscious of psychology -- which the Kahunas, recognizing its stature, called the high self of man. This high self can reason and remember, but is independent of either of these means to knowledge, as it normally uses a much higher form of mentation.

It sees the thoughts of the middle and low selves, and from them it builds the individual's future. If contact can be made with it the result is miraculous knowledge such as telepathy, visions of past and future events, and miraculous healing of the diseased and injured. All spiritual healing occurs in this manner.

The Kahunas taught that, so far as man is concerned, the high self is God: an entirely trustworthy parent, whose nature is truth and love, to whom we should pray for our needs.

We are so accustomed to the idea of our individuality -- I am I -- that the doctrine of our triple being is difficult to contemplate; but the experience of our dreaming and waking lives supplies us with some means of verifying its truth.

No one doubts that man is man; can we find evidence that our other partners exist?

The Kahunas said that in sleep the middle self withdraws from the body, and no longer regulates the thinking of the lower self; as the low self is incapable of reasoning it is naturally incapable of criticizing. -- It therefore accepts whatever is presented to it without question.

In dreams we enter a wonderland of strange adventures where common sense is almost entirely wanting, and the most absurd conjunctions appear natural.

We think after a fashion, but as J.W. Dunne pointed out, it is very feeble thinking -- almost like the thinking of a little child. It would be equally true to describe it as the kind of thinking that a higher animal, such as a dog or horse, might be expected to accomplish.

In our conscious middle self life we can visualize imaginary adventures in imaginary worlds. Day-dreaming is done by everybody, but our day dreams are never so vivid as to seem real. We are learning to create worlds, but we are evidently beginners at the business.

It must be presumed that what we can only do imperfectly the low self cannot do at all. Therefore its dream world must be created for it by a spirit more highly evolved than our middle self. We find what we should expect if the Kahunas were right. The Kahunas explained much that is mysterious. They taught that if the cells of the brain which are used by the middle self become injured or diseased, it cannot function in the body, and leaves to wander in the lower levels of the spirit world.

The low self can still carry on bodily functions under the control of the high self, but having lost its partner, middle self, it cannot reason; the man becomes an idiot.

The middle self may return if the health of the brain cells can be restored; the patient then regains sanity. Otherwise he dies an idiot.

After death the low and middle selves may reunite, when they will constitute a rational being in the spirit world, but if this does not happen, there is a real risk that the separated low self personalities will obsess the living. They are lost souls. Being unable to use reason they cannot understand their condition or progress.

These isolated low selves are noisy and mischievous ghosts --one of their favorite tricks is to jerk the bed-covering off a sleeper-- but for the most part they are harmless and no more than a nuisance.

They can, however, be a danger to the living. If they can steal vital force from some person whose own low self does not, for some reason, repel the attack, complete exhaustion of the body reserves may occur, and a seizure takes place, which we know as epilepsy.

Again, insanity may be produced if the attacking spirit can drive out the resident low and middle selves and take over the body. This is possession by devils in the Biblical sense.

Occasionally it happens that only a person's low self is displaced by the attacker. The result is a split personality, for he now has another set of memories, desires, and tastes. These cut-off low self personalities often drift in at seances, where they may enter the body of a medium and communicate.

They are the maunding drivellers, the unholy liars, that bring Spiritualism into disrepute by obscuring its truths. As St. Paul said of them: "Try the spirits, whether they be of God!"

The Kahunas did not teach reincarnation as we know it. They said that a few personalities came back to be reborn for another earth-life if there was some special reason why they should do so; but most human beings have fulfilled their obligations to earth-life at death.

The low and middle selves remain together in the spirit world, and after a period of rest and further growth, they separate. The low self has now reached the human level and returns to earth as the middle self of a new human personality. The former middle self, obeying the urge to evolve, goes on to become in time a high self.

The Kahuna psychology, once its central tenet is accepted, is an impressively logical explanation of psychic phenomena. It does not conflict with any of the knowledge that has been gained through psychology and Spiritualism. It confirms that knowledge, and goes farther.

It is certainly worthy of the attention of the Western world, for a better understanding of his own nature is among the most pressing needs of modern man.

- end -

The foregoing article is reprinted from PREDICTION for April 1956. HUNA is elsewhere described as "The Workable Psycho-Religious System of the Polynesians", and its leading exponent in the West, Max Freedom Long, applies to himself the words of Aristotle:

"I found no basis prepared, no models to copy. . . Mine is the first step and therefore a hard one, though worked out with much thought and hard labor. It must be regarded as a first step and judged with indulgence."

In the decade or more which has elapsed since these 'first steps' Mr. Long has published three excellent books, scores of Huna centers and study groups have been organized, and a remarkable and practicable therapy for mind-and-body has been evolved. From my own point of view I know of nothing more rewarding than the study of this true ancient wisdom and practical magic. We are proud, too, to count Max Freedom Long among our most helpful and active B.S.R. Associates. He has lately removed to Vista, California, where he can be addressed at P.O. box 875.

BSR Hdqrs. has on hand a few printed brochures (30 pgs) entitled HUNA, which expand the necessarily scanty information given in the (unsigned) article quoted from Prediction. Copies may be had on request.

Prediction: Link House, Store St. Lon. W.C. 1, Eng. Mo., \$3.00 yr.

CAN PRAYER MAKE A PLANT GROW? --

NOTE: I am informed by Mark Probert that the following pages were given to him clairaudiently by several of the well-known 'Controls', including Natalli and the Yada Di Shi'Ite. The actual verbiage of the first few paragraphs appears to be Mark's own, but this gives way to increasing condensation and depth as the rapport becomes established. Here for perhaps the first time we have an 'in-going' psycho-physical analysis of the effect of mental energy on plant (and other) living organisms. The article is formally addressed to the Rev. Franklin Loehr, who recently reported on experiments in this field.

ML

After reading your article "Can Prayer Make A Plant Grow" I felt called upon to thank you for writing on this topic and presenting it to the people at large. While you may not realize it, you have done a service to those of us that "sleep" but think we are awake. "Can Prayer Make A Plant Grow" may seem to be something quite different from the much touted "Briley Murphy" story, but I think you will agree that the difference is only surface appearance and not in substance. By that I mean that a something called "Mind" is what is being talked about in both cases.

While I personally have little interest in any of the orthodox religions, I do know that prayer when consciously directed can not only cause a plant to grow but sustain it in health and extend its life expectancy. I know too that a curse, which is also a prayer but of a negative kind, will stunt a plant's growth and bring an early death to its physical self. What stupefies me is that anyone who claims to be a Christian and is over seven does not know these things. As for those who laugh at them there is nothing to say about these people except that the world has always had its braying jackasses. As for the scientist who claims skepticism on these subjects, this is to be expected, for skepticism is the very nature of the scientific approach to all problems of life.

Now as for those who fear these things and term them "black magic" it is quite obvious that they are ignorant on the subject of such magic and its uses. They have simply heard the expression used at one time or another, and because they have been conditioned to believe in evilness and blackness as something mysterious they naturally fear it, for it speaks to them of the "unknown", and the "X" factors in life breed a state of insecurity in us, and insecurity in turn breeds fear. These people have no knowledge of the fact that the use of any kind of supplication made consciously to unseen forces

for any reason at all is the practicing of "magic". But how can the devoted church-goer who considers himself a Christian understand this, when only a very few of the ministers, especially those of the Protestant faiths know anything about the subject themselves?

As a rule the priests of Catholicism are aware of the truths o f magical rituals, but they do not impart this knowledge to any of their flock, for they know that such information concerning one's own creative ability would only lead to further confusion within them, or worse yet, may enlighten them to the extent where they would find no further need of someone else to intercede for them between the seen and unseen worlds. It is easy to see what such knowledge could lead to in certain quarters. I do not think the word "magic" should be used when attempting to instruct the lay person concerning the uses of his own inner forces, for the word only leads him to believe that there i s something supernatural about it all, when the truth is there is NOTH- ING in all creation that is above creation. In fact, when we take the "boogie" out of the boogieman we find him to be quite a meek and amiable fellow.

It is my personal opinion that if man is to learn anything of val- ue concerning himself as a great being created by a Great Being, he must get up off his trembling knees and look his Creator straight in the face. Admittedly this is going to be very difficult for most of us at first, because we have been so mesmerized into feelings o f guilt and shame that we find it a hardship to even look into one another's faces, to say nothing of the countenance of some Supreme Being. I suppose the question here is: How is one to look into the face of the Supreme Being? Simply by making a sincere and unbiased study of the nature of ALL things, and permitting no taboos or charges of hierarchy of self-appointed witch-doctors to stay one's hand.

Let us,for instance, examine the work of the good Reverend Franklin Loehr in his search to find out if prayer can make a plant grow. Let us without trembling study his efforts and his results. Then when we do discover that prayer CAN make plants grow and curses can kill them, as we shall discover, let us not stand around with our silly mouths open in awe, but rather ask the next logical question, to wit, "How? - What are the mechanics of CONSCIOUSLY directed prayer and CONSCIOUSLY directed curses that give them the power to sustain or drive out the life force that animates material sub - stance?" Then let us ask ourselves if we who honestly want the truth of these things have the time to stand around making such zombie-like statements that the use of prayer to make plants grow is "asking God to do tricks" and saying "Let's keep science for 'physi- cal reality'. I am sure we will discover it is a great deal later than we think.

HOW does prayer make a plant grow? . . . In order to understand the answer I believe it will first be necessary to change c u r

thinking in regard to what we have been taught in our school books, concerning the nature of matter, and next we will have to completely revise the opinions given us in our religious teaching, that that which is called "Spirit" is some form of unknowable and effervescent nothingness, and that we will come to know it all in some distant tomorrow in some never-never land. NOW is the only time to learn about anything!

The nature of physical substance: I think that right here is where the lay person must be made to realize that the NAME of a thing is NOT the thing itself, but simply a tag or label placed upon certain given lines of motion so that they will not be confused with certain other lines of motion, and is but a method of cataloging what is called "sense data". As an example of this let us take the seed of any plant and these are the qualities we will give to it: roundness, softness, hardness, smoothness, roughness, thinness, fatness, largeness, coldness, warmness, etc., then redness, brownness, etc. However, none of these are properties of the seed in question, but are entirely properties of the individual's senses. Now let us reduce this seed to its minute building blocks called cells. In the past these little bodies were beyond the reach of the physical senses, but there is now a n electronic "eye" that is capable of seeing them and bringing them within range of the human eye. Not only can the surface action of the cell be observed but its interior as well, and it is shown that a cell contains within its walls other cellular bodies darting about and pulsating in a liquid substance. Now then, could we extend our vision still farther or deeper into this minute world called cellular and sub-cellular, we would eventually come to what is called the world of "atomic" structure.

In the not too distant past it was believed that atoms contained within themselves the properties called roundness and hardness and that they were indivisible. Today we know better - that is to say, we know that an atom is neither round nor hard and by no means indivisible. Indeed, we know it to be no more than an energy field. However, the question arises as to what is the nature of the surrounding spaces that an energy field is presumably operating in. We will find that the answer to that is - "It is not working in a media different than itself, for that which is thought of as "space" is not a vacuous condition but is itself energy. If this is true then I am sure we can understand when it is said that the human body as well as all the untold billions of bodies in the vast starry realms was created out of this space-substance. The human mechanism may well be thought of as a sensitive point of energy, that is capable of registering a given number of vibrations in what is called light and sound and heat and cold. That these latter three are not three different things, but are one and the same thing, and simply being recorded by a variety of organisms in a variety of ways.

All forms, or what is called "things", have a field. The observable is but an extension of that which is called the "unobservable", and the former is classified as "sense" data, while the latter is the matrix out of which the "form" has come and in which it has its existence. This matrix or continuum of form is sometimes referred to as the "auric" light and can be seen with the use of a specially treated piece of glass called the "Kilner screen", and many people are capable of seeing it with the naked eye under certain conditions. Now let us take the seed of a plant, any plant. Setting this seed before us, we begin to see it as something more than mere "sense" data, which in the past led us to the erroneous belief that that which we observe is the thing-in-itself. We know now that this seed we are gazing upon is made up of minute bodies called cells, and that each of these so-called cells is made up of more minute "molecular" bodies. And these molecules in turn are but the grouping of still smaller forms called atoms, and atoms consist of much smaller units called electrons, protons, neutrons, etc. While modern science refers to the latter as simply "units of energy", it is known that that which is called energy consists of sub-atomic particles.

Now, as much as the lay individual, as well as some scientific minds, may like to talk about either matter or energy as being particulate, the fact is there is no such condition as a particle of matter. I have used the word myself, but only as a means to express some very abstract ideas in concrete form. That which is mathematically considered as a particle is, for the sake of convenience, called a stress or strain of that which is called space, and space is an extended field of awareness of all forms. It is this field that Hindu psychology calls the Center of Creation and the awakened Christian mystic refers to as God. The word God means "good" and the word good means balance. It is in this field that with the force of consciously directed thought the energies of the brain can come in rapport with the extended field of a plant seed and stimulate the seed into greater activity called growth.

Now let us consciously direct a prayer for someone suffering a disease of the body, and we will find that practically the same conditions take place with the human body as with the plant body. By that I mean the human body, like the plant body, is cellular and is therefore open to cellular breakdown. And when the cells of an organism break down or die faster than the body can replace them, one has a disease of some kind. This is as true of a plant as it is of a human. However, while the differences between a plant and a human are very great, these differences lie more in the abstract or extended world than in the concrete or world of appearances. The human being is a self-governing unit, and can not only reason from cause to effect, but can act upon such thoughts. This ability not only sets him apart from all of the rest of creation, it makes him at least potentially Master and Creator of what is commonly called existence.

(This latter statement will be rejected by the masses in general and so-called Christians in particular, for it burdens them with responsibilities that are far beyond their ability to handle.) But because individuals singly as well as collectively have been mentally conditioned to believe just the opposite to this, they have become open to all manner of ailments and general misfortunes, and their sufferings are greatly enlarged upon by the simple but tragic fact that they know not the source of them. Such a person is like a man who, while standing in a room containing several other people, is placed under a deep hypnotic spell and given post-suggestion that when he awakens there will be no one in the room but himself, and taking this suggestion is quite unaware that the room still contains the same number of people as it did before he was hypnotized, and that now some of these people have needles and other sharp-edged instruments in their hands, and others have feathers. Ever so often one of these with the sharp instruments sticks him or cuts him and just as he howls in pain some one tickles him with a feather which brings him a great deal of pleasure causing him to howl with laughter. This hypnotized person knows that he is alternately experiencing pain and pleasure but he is quite unaware of the origin of either. This rather deplorable situation has led him to all manner of mental and physical gymnastics in his efforts to escape pain. By and large, however, the majority of such gymnastics that he puts himself through become a vicious circle that leads him right back into the face of that which he was madly and blindly seeking to escape, for they are predicated upon the theory that "by drowning himself in sensual pleasure pain cannot touch him." What he fails to see is that pain and pleasure are simply two sides of the same coin and are the basic properties of life, so they cannot be run away from. As true as this may be, there comes a time for most of us when we find ourselves confronted by problems which we find we can neither run from nor face. What are we to do now? As a rule such a situation leads many into what are called "inner conflicts" which in turn may in time lead to some form of organic disorder. An organic disorder means there is a cellular disturbance going on in that organ. A cellular disturbance implies the fact that a chemical change is taking place in the cell structure that is not to the advantage of the organ as a whole. Such chemical changes as a rule take place by what may be called molecular disintegration, and molecular disintegration can take place only one way, and that is by some force of an extraneous nature working upon that molecule and causing a rupture in the electro-magnetic field that holds the molecule together. This means the cell is suffering an energy leak. This extraneous force that I speak of as working on the molecular structure of the cellular body is called "mental" or "psychic" force. I do believe that we should now see quite clearly how the mind literally attacks its physical self via the nervous system, and very often destroys its physical machine in the face of all who try to stop it. Many doctors have found themselves quite puzzled as to why their medicines and drugs have failed so completely in healing certain patients, while other patients

having the same ailments seem to respond to them almost right away. These well-meaning medical people do not seem to be aware that that which shows itself as a physical ailment has its roots in the psyche, and are sown there by both conscious and unconscious emotional attitudes toward the experience called living, so they seek to destroy the ailment by the application of drugs to the ailment of appearance. This is like lopping off the tops of weeds and expecting them not to grow any more.

Psychiatry and psychology seem to deal with the so-called "Unconscious" of a person as though it were something he was born with, like a finger or a toe, and is therefore a product of the body. The truth is, a body is NOT born WITH an unconscious self but OUT of the Unconscious, which means that the body is an externalized expression of the unconscious. The word "Unconscious", however, is largely meaningless, for we live in an ALL-conscious universe. Were this not so, no "Thing" could have any contact with any other thing, and if there was such a word as prayer it would be without value. As it is, prayer is a "tuning" in of the physical self to its mental self or source of "Things". Unfortunately, most of us are taught to believe we are separated from the Source of our own being at all times, other than when we are in the act of making some kind of conscious supplication to it. The fact is, every created thing is in constant contact with It, because all shapes and forms are but extensions of It. When I make a conscious appeal to my "Higher" self or source of my physical form to heal the physical form of another, I put sincere emotional feeling into the plea as I direct my thoughts toward that one. This consciously and intelligently directed emotional energy, on being discharged from me, causes a motion in what is called the Universal Mind. The Universal Mind is the matrix of all forms and shapes of what is called "Things". This "Motion" acts as a positive image or idea in this Universal Mind. This positive thought not only brings about a change for the better in the individual you have aimed your prayer at, but its effects are felt in varying degrees in all the created world. That is why it is said, "That which we do shall come back to us a thousand fold" and "That which we think shall be thought of us."

This cannot be construed as a "Be Good" philosophy whereby you will get "Pie in the sky when you die." It is a scientific fact built on the law of cause and effect. The Universal Mind cares not one whit what It does or does not do --- The word caring is an emotional word and belongs to the ego - or physical self. The Universal Mind knows nothing about moral laws as such; these, too, are creations of the ego-physical man to protect himself from his own primaeva nature which is highly emotional and negative. Not negative in itself, for nothing is negative or positive in itself, but is so by the nature of its point of origin. This means that good and evil or positive and negative are never any stronger than their source of birth. Proof of the latter statement is amply demonstrated by the failures, a s

well as the successes of Rev. Franklin Loehr's group in their experimental work with prayer. Many individuals say they believe this or that, yet they can neither get nor demonstrate required results from their asserted belief --- Why? Simply because it is only their body consciousness that is speaking through their lips. Their sense of belief is not incorporated in what is called the "Unconscious" self, meaning the unconscious does not believe it, therefore it cannot help the body consciousness to demonstrate what it says it believes.

However, the reverse is also true -- meaning there are many people whose unconscious knows the truth concerning certain things which their body-consciousness knows nothing of. However, whether one knows a thing consciously or unconsciously, there is a law called the law of Boredom which operates in everything we attempt to do. Its action brings about a state of fatigue in us which is recognized by an ever-increasing loss of interest in such things, and because I can see the shadows of said boredom beginning to show in the eyes of the reader, I will say ---"Thirty."

- end -

THEY KNEW TOO MUCH ABOUT FLYING SAUCERS is the title of Gray Barker's new book, recently released by University Books, 404-4th Ave., N.Y.C. 16. (250 pgs., \$3.50). The publisher describes the book as "a behind the scenes chronicle of civilian saucer research ... immensely readable ... told in a straightforward documentary manner"-- and with this estimate I personally agree, and should continue to do so even if Mr. Barker entirely rejected the BSR approach to the subject matter. Happily, he does not do this, but gives us some twenty pages of substantial agreement.

"The BSR theories", he writes (pg. 179) - meaning the interpretation received by us from the Probert Controls in 1946 - "are the only ones that can satisfactorily explain the Saucer mystery. " This increased understanding and agreement can be noted in many quarters, and particularly in England, and we congratulate our Associates on their patience and confidence. Mr. Barker is well aware that the separation of science and metaphysics is artificial and arbitrary, and admits that the synthesis offered by the Controls (and by the BSRA) may point the way to the right interpretation. The book also contains much new or little known data and handles it realistically and without prejudice. We strongly recommend it .

Mr. Barker is also the compiler of THE SAUCERIAN REVIEW, an annual summary of 100 pages. A valuable source book for the historian. Write to Box 2228, Clarksburg, W. Va., or order from BSR Hdqrs. Price \$1.50.

With other increase in favorable comment we must mention MYSTIC for May 1956; article by Alex Saunders, pg. 80-91, including lengthy quotation from our Associate R.M.H. and credit to the Probert Controls for the basic information.

MEMORANDUM OF IMPORTANCE ---

As our friends and Associates know, we have maintained for years, partly though not wholly, on the authority of the Mark Probert Controls, that the UFO or aeroforms are in their origin "etheric" constructs --- formed out of etheric matter by etherian technicians and scientists.

This terminology seems to be the best available, but it is also a serious handicap. It introduces a term, (ether) which means little or nothing to the layman (apart from visions of the dentist's chair and operating room), has a specialized meaning in metaphysics and occultism, and another in scientific thinking. This obviously opens the way for almost hopeless confusion.

This confusion is enhanced by radical differences of opinion among scientists -- and by the naive belief among some of these (the relativists) that no important difference of opinion can exist. This is no better, if not worse, than the complacent satisfaction over the solid bullet-like atom of a few decades past.

Let us see if we cannot clarify this situation a little, with a minimum of technical terms. Many basic misunderstandings have reduced by critical studies to questions of semantics, and argument without preliminary definition is usually worse than useless.

What does the word ether connote to the scientist? The concept developed, of course, as a sequel to the discovery that light has a measurable velocity. It was something which "crossed space" and took time in doing so. And whether it was a wave or a particle, or even a wavicle, it could not be any of these in or of nothingness. Action at a distance was simply not thinkable --- hence, the ether as a universal medium, a kind of substance or stuff or superstuff "filling all space."

The metaphysical bankruptcy of this concept is obvious, but that fact, fortunately, is of no concern to science, where "every theory is a matter of convenience only." But it was the scientists who invented this theory, and who eventually gave it over as untenable. The fact was that this hypothetical light-bearing (luminiferous) ether could not sustain the burden put upon it. It would have to possess properties not those of any form of matter known to us.

Experimental work (Michelson & Morley) seemed to prove either that the ether did not exist at all, or that the earth did not rotate -- though perhaps leaving open the possibility of an etheric envelope rotating with it. It should be noted that the whole concern was with the ether as a light-bearing 'stuff'. As a part of

the development of the relativity concept, including the theory of quanta, the velocity of light was taken as being the maximum speed possible, and the one universal cosmic constant.

The point with which we are concerned for the moment, is simply that the relativists are now convinced (pro tem, at least) that the whole idea and problem of the ether as a universal cosmic stuff, or filler of space, is unnecessary or non-existent. They seem further convinced, many of them, that there is no responsible opposition to this point of view. But there is, on the contrary, very definite and serious conflict of opinion, and in particular with reference to the velocity of light as being a maximum. This undermines a main prop of relativist theory and there are signs of an impending revision.

This, in barest outline, indicates the connotation of the word ether to the physicist -- whether pro or contra the existence of such a medium. It has, obviously and superficially, nothing whatever to do with "etheric" people and races and "space ships", and this latter use naturally makes no sense at all to anyone who is thinking only of modern physics from Lodge to Einstein and Max Planck.

But there is and has been no lack of reputable thinkers who are quite unmoved by such scientific pronouncements. Since the ether with which they are concerned is not necessarily luminiferous, the "speed" of light is not necessarily a constant nor a maximum, and the properties of the ether are sui generis and not those of matter or stuff as we commonly understand those terms. Whether the ether is "material" or not depends on the definition of the word matter.

Nine-tenths of the futile argument now under way is at cross-purposes and does not concern the same thing. But delimitation is the more difficult, simply because every scientific and mathematical concept inevitably ends in metaphysics; and because metaphysics itself is rooted in facts and experience and experiment -- and because all "truth" must for human thinking be free from contradictions.

Now it happens that speculative thinking -- whether about space warps or telekinesis or ethers or a 4th dimension -- has in our present time been brought sharply to earth and practical application. The problem of the aeroforms and "space" people is not to be shrugged off -- nor is it to be met by "science" alone, nor by metaphysical dream-stuff only. That is because these two are one and inseparable, really -- and that is the reason the two approaches must be clarified and separated in our thinking.

What does the term ETHER mean when used differently -- that is, in a different type of thinking and among metaphysicians and occultists. I shall have to omit here the classical and philosophical usages, as well as many kinds and subdivisions of the ethers usually itemized in occult studies, and try for a generalized statement. Let me begin by

quoting the reply of a distinguished Theosophical scholar, Dr. G. de Purucker, when asked "What is the Theosophical interpretation of the Cosmic Ether?"

"I think this can be safely said, that whatever the new discovery about the ether may be, or is supposed to be (1) some discovery has been made which proves that an ether of some kind exists, but probably not the old scientific idea of cosmic ether, and (b) that the tendency of science today is away from Einstein's former idea that an ether really is not needed. In this Einstein is quite wrong. It arose from the fact that the mathematical chopper gives you back just what you put into it. It is correct reasoning upon the premises laid down; mathematics never proves anything of the premises are imaginary or uncertain.

"Now here is the main point of all I want to say: When scientists talk about an ether, the Theosophists constantly confuse the Theosophical idea with what the scientists mean. The scientific view of an ether has ranged all the way from a kind of gas, very dense and elastic perhaps but still physical matter, to something more subtil but still quite physical; and they naturally wonder why, if such an ether exists, it does not affect the movement of planets and other bodies through it. But this is not our idea of a cosmic ether. Our idea of the ether is physical 'prakriti', or matter in its first or second, or even third or fourth states, counting downwards. We never mean physical stuff or a gas as the laboratory understands such terms. Scientists are right in refusing to admit the existence of an ether of gas, but have been quite wrong in refusing to admit an ether which is not matter in the physical sense - yet it IS substance in the Theosophical sense, yet is not 'spirit'.

"When I speak of a cosmic ether I do NOT mean something which has no substance, which is not stuff. I mean just the contrary. It is at once, physically speaking, almost spiritually tenuous, but yet is prakriti on our own cosmic plane. It is a matter in the Theosophical sense, but not as scientists understand the word. It is not solid, liquid, or gaseous, and does not affect the motion of bodies through it, because the bodies are grossly physical. (Or, like light and heat, it produces an effect too slight to be observed.)"

(NOTE: The Prakriti are cosmic elements out of which issue all the materials and stuffs of the other planes. Since philosophy, and particularly science has an immense technical vocabulary almost unintelligible to the layman, the occultist should reasonably be permitted a few technical terms of his own subject, especially where no scientific equivalents can be found.)

The word ETHER has a somewhat similar usage in OAHSPE - a formidable and unique work purporting to be (largely) a history and description of etheric worlds and races. I quote a few sentences:

(see next page -)

"For the substance of my ethereal worlds I created Ethe, the most rarefied. I made Ether the most subtle of all created things, and gave to it the power to penetrate and exist within all things, even in the midst of the corporeal worlds.... In the All Highest places created I the etherian worlds....of all shapes and sizes, inhabitable both within and without. . . Think not, O man, that I created the sky a barren waste and void of use. . . so is man in his spiritual form adapted to the ethereal worlds. . ." (Oahspe 7 - 5, Book of Jehovih).

To return to the occult usage:

"Ether is one of the lower principles of what we call primordial substance (Akasha). For the occultist both ether and primordial substance are realities.... The Church has made of Ether the abode of her Satanic legions. The whole Hierarchy of them is there." (But the Church is right in this sense, that) the lower Ether is full of conscious, semi-conscious and unconscious entities; only the Church has less power over them than over mosquitoes. . . All ancient nations deified AEther in its imponderable aspect and potency.... It is from the AEther in its highest aspect that sprang the first idea of a personal creative Deity.... What is the primordial Chaos but AEther? -- not the modern ether.... The upper ether or Akasha is the mother of every existing form (S.D. 1, 354 et pas.)

"Space, interstellar, inter-planetary, inter-material, inter-organic, is not a vacuum, but is filled with a subtle 'fluid' or 'gas', which for want of a better term we may call as the Ancients did Aithur - Solar Fire - AEther. This pervades everything. Ether connects sun with sun, planet with planet, man with man. Without it there could be no communication in this universe -- no light, no heat, no phenomenon of motion. . . (B.W. Richardson, FRS S.D. 1, 571 ff)

"Stripped of its archaic formulae, Magic is found to rest on three fundamental axioms which can hardly be dismissed as ridiculous by those who listen respectfully to the ever-shifting hypotheses of psychology and physics:

"The first axiom declares the existence of an imponderable medium or universal agent....beyond the plane of normal perception, inter-penetrating and binding up the material world.... This doctrine of the 'Astral Plane' possesses a respectable ancestry and many prosperous relations, and may be detected under veils in the speculations of orthodox physics.... A persistent tradition as to the existence of such a plane of being or of consciousness is found all over the world, in Indian, Greek, Celtic, Egyptian and Jewish thought....

"As an 'universal agent' it becomes the possible vehicle of hypnotism, telepathy, clairvoyance and other phenomena of psychical research. The second axiom of magic has a curiously modern air, for

it postulates simply the limitless power of the disciplined human will... the power of religions resides entirely in the inflexible will of those who practice them....

(Underhill, *Mysticism*, 154 ff)

Not necessary that the existence of an ether (or ethers) be validated by scientific data and reasoning, unless it is first postulated that the ether under discussion be a material stuff, in the sense in which matter is understood in the sciences. Either the definition of matter must be greatly enlarged, or the ether must be dealt with as an existent *sui generis*. On the other hand, nothing in our world can 'really' be dealt with in that way, as if isolated and the ether must be postulated as a kind of source and substratum for the material world as we perceive it. It is therefore continually before us in a thousand forms, visible and invisible, and is activated by innumerable rays and emanations, of which we as yet catch faint intimations only.

Etheric matter is then a correct expression, in the sense that it is capable of continually or instantly transmuting into matter as defined by our senses, and so becoming visible and tangible. This transmutation is brought about by an alteration or conversion of vibratory frequencies. It is possible because at bottom all worlds and planes are one, and our own visible world is etheric in its source and original nature. It is an Emergent, like the whole of the perceptible universe - and the aeroforms appear and disappear and pass through each other - back and forth across the borders of manifestation in accord with the frequencies employed by them. Because of its enormous density, etheric substance or stuff (shall we say, to avoid the word matter) responds instantly to the guiding force of will, desire, and imagination. (Yet the etheric craftsmen use machines and apparatus in producing their 'ships' - and for the same reason that we do - because that is the easiest way for them to work. But the machines and apparatuses are themselves produced by the energy of thought.)

- end -

An Absurd Speculation:

If as is taught in certain 'revised' cosmologies, the etheric zones of Terra are concentric with her, then the greatest height of etheric mountains would be represented by the greatest depths of our seas. Going outward or upward from Earth's center we come first to the Etherian summits. What of a projected missile? Would it rise 'upward' in its own frequency, through the 'ground' or 'earth' of the etheric region - and then at the end of its flight fall backward into etheric 'ground' or 'earth' and so vanish? And may we now expect to hear of space-rockets equipped with atomic warheads, for disruption and conquest of etheric worlds. To pursue this charming reflection, let us detonate an H-bomb at an altitude of (say) 500 miles - just to see what 'somebody' will do about it . . . !

LIVING TISSUE RAYS

by Thomas Colson in
Electronic Medical Digest....

a). Many think one can attract the attention of another by looking intently at the latter. Amulets are sold in many places in Europe to ward off the "evil eye" of certain persons and demons. The occultist believes the body is surrounded by an aura of vaporous material of some sort. There is a saying prevalent in America that flowers will wilt more quickly when worn by some women than by others. Then, there is telepathy relating to the transmission of thought.

b) Scientists have classed all these as superstitions until recently, but now conclude that they have a sound basis in fact. Herbert Spencer once said that 'nothing, no matter how fantastic, that the mind of man could conceive, but has its feet upon reality. That belief going back many centuries could not be dismissed as superstition. They were the results of personal observations of natural phenomena by many thousands of minds in many generations.'

c) At a meeting of the American Association for the Advancement of Science, at Syracuse, New York, Professor Otto Rahn of Cornell University reported finding that yeast cells such as are used in making bread, can be killed by a person looking intently at them for a few minutes. The yeast cells were placed on a glass plate and held close to the eyes while the person looked through the glass at them. Professor Rahn explains that special rays are emitted from the eyes. Also, for several years scientists have been reporting that living things produce ultraviolet rays. They were first found coming from working muscles, then in the blood and in carcinoma.

d) The finger-tip rays of several persons at Cornell killed yeast readily. The tip of the nose was found to be a fine ultraviolet tube. Then came the eye. Human rays are not always harmful. From some persons they are beneficial to tiny plants. There seems to be no difference in the kind, but the volume differs. When this is large, the rays are lethal to yeast. The same person emits it at different rates, and may be 'killing' at one time and benign at another. The right hand appears to radiate more than the left, even in left-handers. Dr. Rahn said human rays are short, about 200 angstroms. This is shorter than sunshine ultraviolet reaching the earth, and shorter than most therapeutic ultraviolet lamps.

e) About ten years ago Alexander Guerwitsch discovered that onions gave off rays capable of affecting the growing of other onions and the virility of yeast cells. This radiated energy has been found to come from many kinds of living tissue.

Dr. and Mme. J. Magrou, of the Pasteur Institute, Paris, found

that these rays could affect the growing of plant rootlets and certain bacteria. Dr. A. Naville showed this energy could injure the surface of the eye of a frog. Dr. D.N. Borodin detected this energy from 56 different kinds of living matter.

g) These body rays seem to be given off most strongly by the part of the body which are replaced most rapidly, such as the palms of the hands and the soles of the feet. It is to be noted also, that these same surfaces give the greatest skin changes in the psychogalvanic responses. The tops of the fingers are very strong emitters of this energy. It has been suggested that this is the reason for the popularity of 'kissing'. The back gives off the least energy and the abdomen and chest slightly more. The sex organs in both sexes and breasts in women emit these rays quite strongly.

h) The first scientific proof that there is a personal electric field, a sort of electrical aura, within and in the air around a living body, was announced to the Third International Cancer Congress. The report was made by Dr. Harold S. Burr of Yale, and he explained how it opens a new field for the study of cancer. . .

i) Human eyes are powerful electric batteries. This discovery, showing that each eyeball is an independent battery, was announced in 1938 by Dr. W. R. Miles of Yale University. Each eye produces a current of about a thousandth of a volt - an energy equal to that of the heart-beat. Many eyes average one-hundredth of a volt; one gave two-hundredth of a volt. The electrical potential of an eye varies with at least some diseases, both eye troubles and general. . . The fact that eyes produce electricity has been known to science since 1860, when it was discovered in frogs; but the source of this power, its variations and its high power in human beings, is little known.

j) Scientists for a time thought the movement of the eye produced the current, but Dr. Miles showed that a person with a glass eye, although able to move the eye with regular ocular muscles, gave off no current from his artificial optic.

k) The eyeball, like an ordinary battery, has two poles. The front of the eye, at the pupil, is positive; the back of the eyeball is negative. This Dr. Miles demonstrated by pasting fine electrodes on the flesh beside the eyes, and having his experimenters roll their eyes from side to side and up and down. . .

-end-

Jean Jaques Rousseau, the story goes, was fond of demonstrating to his friends how frogs (or was it toads) could be killed by the human gaze. But on one occasion the philosopher met his match, or more - for the huge frog, finding itself cornered, in turn fixed such a malignant gaze upon Jean Jaques that the latter became ill, fainted, and was confined to his bed for some time.

We have taken this article, with a few short omissions of our own,

(next
page)

from a reprint in Pendulum Magazine, a monthly digest of radiesthesia, for March 1956: date of the Colson article not given. Pendulum is published by Markham House Press, at 31 Kings Road, London, S.W. 3. Egerton Sykes, Editor. (Copy, .40, or 2/3d. Recommended to BSR Assoc.).

A few comments: Re, the glass plate in paragraph c). It is interesting to note that glass appears to offer no obstacle to this ocular emanation. But the whole article ties in with the amazing work of the De la Waar laboratories- including the findings on a directional ray- which seems to play a large role in photographing the etheric pattern (future growth stage) of seeds and plants ... Concerning the tip of the nose being

"a fine ultraviolet tube", experiments indicate that many people can 'feel' the gaze of another, if the gaze is concentrated on the nose tip, or better, on the slight auric haze visible about a half inch from the tip. (para.c). ... The character of certain auric rays or emanations is certainly not determined by volume alone, since the germination and growth of seeds can be inhibited or greatly advanced by commands, as a 'blessing' or 'curse', with or without 'passes' or simple ritual. This

is well established experimentally, by (among others) Max Freedom Long, Founder of the Huna Fellowship (see the Man Is Three Spirits article in this RR issue)... There is, of course, an immense mass of related material, properly classed under Psychical Physics; readers interested should obtain the book under that title, by Professor S.W. Tromp, of Fouad University (Cairo, Egypt); ca. 500 pgs. (Elsevier Pub.Co. NYC. 1949). (\$8.00)

Concerning the Electronic Medical Digest, in which the Colson article first appeared, this admirable publication is suspended pro tem., due to hostile pressure of the AMA and pending the organization of the NATIONAL HEALTH FEDERATION on a national scale - in the interest of electronic therapy and opposition to the AMA dictatorship. We have about 50 copies (new, not used) of the DIGEST, broken sets but packed full of excellent material (semi-technical). (10 copies for \$3.50; single .40). If you wish to become a member of the National Health Federation, address their Hdqrs. at 2452 Van Ness Ave., San Francisco 9, Calif. (We do not as a rule introduce any kind of advertising material into Round Robin but make an exception in this instance. The future of medical practise lies in electronic therapy, and this is rapidly integrating with the whole complex field of radiesthesia.

In closing this issue of RR we append a note from Assoc. Col. A.E. Powell:

"Did you see the report that a Yogi on a London stage is having the tip of his tongue cut off and stuck on again, without trace of scar, while 14 witnesses on the stage are flabbergasted, and two doctors, poor dears, are led off gibbering in whispers? - Quite probably true. But an insult to Science, eh?"

SI SENOR, un gran insulto!! (ml)

o b e

o b o

o b o

A N O P E N L E T T E R -- A N U R G E N T A P P E A L

THIS CONCERNS the Mental Health Bill for the Territory of Alaska (H.R. 6376), now pending before the Senate Committee on Interior and Insular Affairs. The Bill was described by us in our CQC Bulletin F-5, analyzed in the Santa Ana Register on January 24, 1956, by the National Health Federation in their Bulletin for April 1956, and in an open letter by the writer and publisher Ralph Holland. These and other critics concur with him in describing HR 6376 as "perhaps the most vicious bill ever introduced into Congress". The National and Regional Directors of the Borderland Sciences Research Associates also heartily concur in this opinion just quoted.

THE BILL TRANSFERS to the Territory of Alaska one million acres of federal land, and provides that authorities of any State may send patients there on a reimbursable basis. The Governor of Alaska is made subject to the Surgeon General of the U.S. Public Health Service.

Commitment proceedings can be begun by any interested party - not, as at present, by some close member of the family. Hearing can be held before "any U. S. Commissioner" (a low-ranking official). The person concerned need not be notified, and need not be present. The Commissioner may exclude any person from the hearing, and need not be bound by the rules of evidence.

ANOTHER PROVISION permits "any health, welfare, or police officer who has reason to believe an individual to be mentally ill" to take that person into custody and transport him to a "designated hospital". No court order or other formality of any kind is required. Once so confined, the person may communicate with others only at the discretion of the head of the hospital.

THE MOST FRIGHTENING PART of the whole bill is, perhaps, the fact that a provision providing a penalty for unwarranted hospitalization or the denial of rights set forth elsewhere in the bill was stricken out.

These are only a few of the high points. The definition of mental illness is so broad that anyone who disagreed with anyone in power at the time could be legally called mentally ill and sent to this proposed "American Siberia". Once this bill is passed, the stage is set for the all too familiar tragedy of the dictatorial nations -- the sudden knock on the door in the middle of the night; the mockery of a hearing before some petty party bureaucrat; then silence ever after. Years later the family may hear vague rumours that their loved one had been confined as a "mentally ill" person, but no details would ever be given.

Perhaps this Administration has no intention of so using the bill - but with such a measure enacted into law, who can say what the future may bring forth?

WILL THE SENATE IN THE LAST MINUTE RUSH OF BUSINESS, PASS THIS BILL? This is credible only on the supposition that the honorable Senators do not realize the full content and implications. It is said to have the "vehement backing" of the departments of Justice, Interior, and Health, Education and Welfare. Yet the profoundly vicious character of the bill is apparent at a single critical reading.

THIS APPEAL IS TRULY URGENT. Write to your Senators AT ONCE. Get names and addresses from librarians, newspapers, postmasters. Send copies of this Open Letter if you wish - we can supply them. BUT DO THIS TODAY.

Director, B.S.R.A.
3524 Adams Avenue
San Diego 16, California
May 25, 1956

(NOTE: THIS JUNE 1 BOOK LIST CANCELS ALL PREVIOUS BOOK CLEARANCE LISTS!) (page 1 -

June 1, 1956

June 1, 1956

B.S.R.A. "Book Clearance" List --

(New cond:nc--good:gc;
fair:fc; poor: pc.)

"The Secret Of The Saucers" -	O. Angelucci	167 pgs.	Price: \$1.50	-	g.c.
Inside The Space Ships -	G. Adamski	256	3.00		g.c.
The White Sands Incident -	Daniel W. Fry	66	1.25		g.c.
Flying Saucers Have Landed -	Desmond Leslie & G. Adamski	230pg	3.00		g.c.
In The Sanctuary -	A. VanDer Naillen	250	1.50		g.c.
The Master Key -	Dr. L.W. deLaurence	410	1.00		f.c.
Winged Pharaoh -	Joan Grant	382	2.00		g.c.
The Life Everlasting -	Marie Corelli	439	2.00		g.c.
Human Destiny -	Lecomte du Nouy	277	1.50		g.c.
Why Our Prayers Are Not Answered -	Merit Publications	80 pgs	.50		g.c.
The Realm of Reality -	W. John Murray	295	1.50		g.c.
The Dynamic Power of the Inner Mind -	Brian Brown	- 311 pgs	2.00		g.c.
Transmutation -	Hayes Beasley	75	.50		f.c.
Power of Will -	Frank G. Haddock	363	1.00		g.c.
There Is A River -	Thos. Sugrue	447	3.00		g.c.
Vegetarianism and Occultism -	C.W. Leadbeater	35	.50		f.c.
Black Magic Hexing and Healing By Faith -	Rev. Emil H. Funk	64	.75		g.c.
Health Psychology -	Galen Gough	138	.50		f.c.
Within The Holy of Holies -	Rellimeo	95	.50		g.c.
"1952 -- The Year of Crisis -	Wing Anderson	80	.50		g.c.
Personality Plus -	C. Franklin Leavitt, M.D.	152 pgs	.50		f.c.
The Magic Plan -	Ernest McBride	76	.50		f.c.
Mastery of Success -	Willis G. Sheeman	50	.50		g.c.
Brain Power Supreme -	Willis G. Sheeman	84	.75		g.c.
Cosmic Forces of Mu -	Col. James Churchward	- 246	3.00		g.c.
Satyagraha: The Power of Truth -	R.R. Diwakar	- 106 pgs	1.50		g.c.
The Great Message -	J.E. Richardson	388	2.00		g.c.
The Sixth and Seventh Books of Moses -		190	.50		g.c.
A Confucian Notebook -	Edw. Herbert	84	1.00		g.c.
Siddhartha -	Hermann Hesse	153	1.50		g.c.
La Force Pensee -	G.A. Mann --(in French)-	234	1.00		f.c.
The Value & Dignity of Human Life -	Chas. G. Shaw	- 399 pgs	1.00		g.c.
The Conquest of Fear -	Basil King	270	1.00		g.c.
From Intellect to Intuition -	Alice A. Bailey	267	1.00		g.c.
The Sorry Tale -	Patience Worth	640 pgs	2.00		g.c.
Brain and Personality -	W. Hanna Thomson, M.D.	329	.75		g.c.
Intuition -	Walter N. Weston	184	.75		g.c.
Evolution -	Joseph LeConte	375	.75		g.c.
The City of Perfection -	Thos. L. Masson	390	.75		f.c.
Golden Precepts of Esotericism -	G. de Purucker	- 177	.50	good c.(pencil marks)	
The Struggle for Immortality -	Elizabeth S. Phelps	- 245 pgs	.50		g.c.

--NOTE: The above list of books have not before been advertised by B.S.R.A. --)

War In Heaven -	Chas. Williams	-	256 pgs	\$1.50	g.c.
Descent Into Hell -	" "		222	1.50	g.c.
Cameos -	Marie Corelli	-	291	5.00	g.c.

June 1, 1956 - (contd) -

B.S.R.A. "BOOK CLEARANCE" LIST -

The Works of Emil Zola- (One-volume edition)	676 pgs. -	Price: \$3.50	good c.
Think & Grow Rich - Napoleon Hull	380	1.50	f.c
Pursuit of Destiny (3 copies) Muriel B. Hasbrouck	270 pgs	2.00	-almost new.
The World Sensorium - Oliver L. Reiser -	248	2.00	g.c.
Flying Saucers Have Landed -D. Leslie & G. Adamski -	224	2.50	n.c
Flying Saucers From The Moon -Harold T. Wilkins	295 pgs	2.50	n.c
The Flying Saucer Conspiracy - Major Donald E. Keyhoe -	299 pgs	2.50	n.c
Apollonius of Tyana - Alice Winston (list:\$2.75)-	124 pgs -	2.50	(ample supply
New Concepts in Diagnosis & Treatment- Albert Abrams,M.D.-	430 pg	5.00	-nc (rare-)
Beasts, Men & Gods - Ferdinand Ossendowski -	316 pgs	2.00	f.c.
Our Country, Our People, & Theirs - M.E. Tracy -	120 pgs	1.00	g.c.
High Treason (A Plot Against The People)- Albert E. Kahn -	348 pgs	2.00	n.c.
The Healing of R. Grivel - (congenital deaf-mute)(letter series)	273	pg-1.75	g.c
A View Of The Truth - Ruth Denny (pamphlet)		.75	g.c
Facts and Fascism - Geo. Seldes	282 pgs	1.00	g.c
The Facts Are -- Geo. Seldes	127	1.00	g.c
Our Heritage - Sol Bloom -	652	1.75	g.c
The Inherent Function of Money - Wm. Brown	114	1.00	g.c
The Maniac - (pub. by Walls & Co., London)	259	2.00	g.c
Treason In Washington Exposed- Senator McCarthy -	128	.50	g.c
The Saucerian Review" (Report on Flying Saucers- pub.)	98 by Gray Barker-	1.50	n.c
Ho For Heaven! - Virginia Moore -	282	2.00	g.c
Mansions of the Soul -The Cosmic Conception-H.S. Lewis,Ph.D.-	334 pgs -	2.00	f.c
Endless Life - Enoch Penn	128 pgs	.75	g.c
The Christ Within - Lillian deWaters -	249	.75	f.c
Create and Make New - Austin Pardue	120	1.00	g.c
The Mental Life - C.A. Ruckmick,Ph.D.	233	1.00	g.c
Nyria - Mrs. Campbell Praed (loose binding-) 432 pgs -		1.50	f.c
Sacred Books of the East -(Max Muller)-Vol VIII-(.O.P.) -	394 pgs -	5.00	g.c
In Quest of Justice - F. Neilson -	126	1.00	f.c
There Will Be No Time- Revolution in Strategy- (Borden) -	225 pgs	1.00	g.c
In Anger & Pity - (A Report on Russia) - Magidoff (1949)	278 "	1.50	g.c
Henry George on Economic Justice - A.C. Auchmuty -	107 "	.50	g.c
Mainspring - Talbot books -	230	.75	f.c
Tomorrow's Money - F.J. Frazier & Elsa P. Morse -	272	1.50	g.c
Free Waldorf School at Stuttgart -(No. 6) Hartlieb -	53	.50	f.c
The Life Elysian - R.J. Lees	335	1.50	f.c
The New Reformation - Michael Pupin	273	2.00	g.c

"The Spiritual Healer" (1953) (these are back numbers): 16 copies, not complete file.
 -Prices: all 16 copies for \$1.25. Single issues at .10 each.

BOOKS in the foregoing List have been donated to BSR Hdqrs. by Associates & friends, with privilege of sale and of applying proceeds to BSR operating expenses. If you have books no longer needed by you and in the field of BSR interests, such donations will be greatly appreciated, and are very much needed.

THE BORDERLAND SCIENCES RESEARCH is conducted as a public service, and is supported entirely by donations and subscriptions.

NOTE: Please add .15 postage for each book. Make check payable to: Meade Layne,
 -- 3524 Adams Avenue, San Diego 16, California.

----- THIS JUNE 1 BOOK LIST CANCELS ALL PREVIOUS BOOK CLEARANCE LISTS! -----

Partial List of
PUBLICATIONS FOR SALE BY BSR HDQRS. - AS OF MAY, 1956

The Ether and its Vortices, by C.F. Krafft (Physicist). Neatly bound booklet, about 65 pgs. The existence of the ether is vital to a correct interpretation of the aeroforms. From the author, Route 2 Box 687, Annandale, Va. - or from BSRA. \$1.00

A Unitary Field Theory on the Basis of the Ether-Vortex Concept: BY Assoc. Lindy Millard: A new 15-page mimeo brochure exploring a new and controversial field, important to physicists and mathematicians. Issue of 100 copies only. \$1.00 each

The Coming of the Guardians: Advance notice. First and 2nd printings of this are O.P., the 3rd issue is now being mimeographed. About one-third of the text has been rearranged and some 35-40 pages added - about 100 pgs in all; we hope to release this between June 15 & 30th. The true 'secret of the Saucers!', now gaining wide attention. \$3.00

MEMORANDA of the Mark Probert Seances: We are putting out a new mimeo edition of the 13 booklets. Nos. 1 & 2 ready, @ \$1.25. We can also supply from the present stock Nos. 4- 7- 10- 11- 12-13 @ \$1.00 each. (These are stenographic records, about 30 pgs each, full of interesting material).

The Morley-Martin & Littlefield Experiments: (BSRA # 1) has now been re-issued as a mimeo booklet, 26 pgs. Remarkable material. Each, \$1.00.

RETRO ME (A Memorandum in the Practical Magic of Psychic Self-Defense). A new mimeo reprint. Brochure, about 10 pgs. \$1.00

New Concepts in Diagnosis and Treatment (Physico-Clinical Medicine), by Dr. Albert Abrams. Fifth edition, 425 pgs. Dr. Abrams was the founder of electronic therapy and this book deals with basic concepts. BSRA has obtained all the remaining 15 copies with permission to sell at \$5.00 each. Please order promptly.

Electronic Medical Digest: Back issues, not used - publication now suspended - information of much interest to BSR Associates. / Each, .40 -- -- (16 copies available-).

Now on Hand: additional copies of Apollonius of Tyana, by Alice Winston. 124 pgs., new copies \$2.50 each. (Info. from the Akashic Records).

Spiritism and the Beginnings of Christianity: by J.R. Morrell. An 87-page brochure, pocket size; written in 1930; an admirable summary. \$1.00.

FATE MAGAZINE: We have 50 copies, Nos. since 1948, not a complete file. All 50 copies for \$7.50; 25 for \$3.75. Single, .20 An almost complete file for 1948, '49, '50, 51, 52, 53, 54, 55., and 1956.

TRANSCRIPT NO. 30, of the Mark Probert seances, now ready. About 10 pages, mimeo brochure; each, .50